Mr. *BURNET's*

SERMON

Preach'd at the Parish Church of

St. JAMES's *Westminster*,

On the First Day of *August*, 1716.

LONDON:
Printed by *H. Clark*, for TIMOTHY
CLAVELL, at the *White-Hart* in
St. *Paul's* Church-Yard, 1716.

MR. BURNET'S

SERMON

Preach'd at the Parish Church of

St. JAMES'S Westminster,

On the First Day of May, 1716.

A

SERMON

Preach'd at the Pariſh Church of

St. JAMES's *Weſtminſter*,

On the Firſt Day of *Auguſt*, 1716.

BEING

The ANNIVERSARY of His MAJESTY's Acceſſion to the Throne.

By GILBERT BURNET, M. A.
Prebendary of the Church of *Salisbury*.

Publiſhed at the Requeſt of the Gentlemen of the Veſtry.

LONDON:
Printed by *H. Clark*, for TIMOTHY CHILDE, *at the* White-Hart *in* St. *Paul's* Church-Yard, 1716.

Bm 227.16.247

HARVARD COLLEGE LIBRARY
MAY, 28, 1913
SUBSCRIPTION FOR
ENGLISH HISTORICAL TRACTS

SERMON

Preach'd at the Parish Church of

St. JAMES's Westminster,

On the Fifth Day of August, 1716.

BEING

The ANNIVERSARY of His
MAJESTY's Accession to
the Throne.

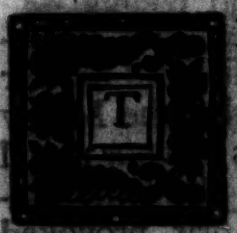
By GILBERT BURNET, M. A.
Prebendary of the Church of Salisbury.

Published at the Request of the Gentlemen
of the Vestry.

LONDON:
Printed by R. Clark, for TIMOTHY
CHILD, at the White-Hart in
St. Paul's Church-Yard, 1716.

Ezra ix. 13. 14.

And after all this that is come upon us for our evil Deeds and great Treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our Iniquities deſerve, and haſt given us ſuch a Deliverance as this: Should we again break thy Commandments, and joyn in Affinity, with the People of theſe Abominations? would'ſt thou not be angry with us, till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?



HERE is nothing that adds a greater Aggravation of guilt to any Sin, than when it carries with it a Character of Ingratitude; when we receive great Favours at the hand of God, and make him unworthy Returns: There is nothing

nothing for which God oftner expreſſes his Reſentment and Indignation. The Prophets are full of Expoſtulations to this Purpoſe. They frequently upbraid the People of *Iſrael* with all the Mercies which God had ſhewn them; how he had *nouriſhed* them as his *Children*, and as his *dearly Beloved*; that no Nation on the Earth had felt thoſe Marks of his Favour which they had felt; and yet that they had turned from him, and neglected his Commands, and deſpiſed all his meſſages to them; wherefore he tells them, he would caſt them off and make them a *Hiſſing and Deſolation* to all the Nations round about them. And indeed they felt the ſeverity of a Merciful God incenſed and provoked by their Unworthineſs: They ſuffered for the ſpace of Seventy Years a moſt heavy and cruel Bondage under the Kings of *Babylon*.

But then the utmoſt height of Ingratitude is, when we have ſuffered for our former Ingratitude, and by the Mercy of God are reſtored to his Favour; and yet after that go on in the ſame Ungratefulneſs which had firſt provoked him to afflict us. This was what the *Jews* fell into after their Return from

their

their Captivity. Their Law was directly againſt all Marriages with the Nations of the *Canaanites*; and yet they were ſcarce ſettled in their Country again, when they began to take to themſelves Wives from among thoſe People: Which made the good *Ezra* break out into that Prayer and Lamentation which we have in this Chapter, and which he concludes with this *Reflection* in my *Text*, That if after all they had ſuffered for their Sins, and after God had ſhewn them Mercy, and delivered them from their Bondage, they ſhould again commit thoſe Crimes, which had brought down the Judgments of God upon them, they could have no Hopes of being any more delivered, but muſt fall under his juſt Vengance, till he had quite deſtroyed them.

It appeared afterwards how rightly he judged of the Ways of Providence; for that Rebellious People, though they repented of that particular Sin they were then guilty of, yet went on in their neglect of God, till at length they filled up the meaſure of their Iniquity, in rejecting and murdering the Meſſiah whom he ſent unto them, and about Forty Years after that fell into ſuch Miſeries and Deſolations

ſolations as no Nation under Heaven either before or ſince ever felt, and have now for near One Thouſand Seven Hundred Years been diſperſed up and down the World, deſpiſed and ill uſed in every Place, and ſeem only to remain under one Name and Profeſſion, to ſerve as an Example to all the Nations of the Earth, firſt, of the Mercy and Goodneſs, and then of the Juſtice of God.

This Conduct in Providence has nothing hard or unaccountable in it, but ſeems very natural and juſt. For where the Natures of Men are ſo corrupted, that neither the greateſt Kindneſs will gain them, nor ſlighter Puniſhments awaken them, there ſeems to be no other way left of dealing with them, but the utmoſt Severity and Rigour. For as the one ſhows the greateſt baſeneſs of Temper, ſo the other is a Mark of a vaſt ſtubborneſs and inſenſibility of Mind, which will be wrought upon by nothing but the ſharpeſt Sufferings, and paſſing, as it were, thro' the Fire of Afflictions. Nay this ſevere Method in this World may often prove to particular Perſons the moſt Merciful and Kind, and may awaken them out of their Sins, before they

they ſhall have plunged themſelves into Ruin and Miſery hereafter. For ſince the Fate of their Happineſs or Miſery is finally to be determined in another Life, any Hardſhips or Pains they may ſuffer here for a while, may only ſerve to procure them greater Happineſs hereafter. But for Nations and Bodies of Men united in Societies, if Providence at all meddle in their Affairs (as ſurely it does) their Rewards or Puniſhments muſt be diſpenſed here, ſince they are to have no Subſiſtence hereafter. And therefore, if they go on in their Stubbornneſs, to reject all the Admonitions of Providence, and neither mend upon Mercies nor Judgments; the laſt Method Providence can take with them muſt be, utterly to caſt them off, and give them up to *Famine*, or *Peſtilence*, or the *Sword*, and even to take away their *Name* and *Habitation* from the Earth; that ſo they may ſerve as Examples to all others who ſhall venture to provoke God ſo far.

Hiſtory is full of Inſtances of this Conduct in Providence; eſpecially in the Accounts of the *Aſſyrian*, and *Babyloniſh*, and *Roman* Empires; all which Nations were once raiſed to the greateſt height of

Happineſs and Proſperity, and were guilty of the greateſt Crimes and Violences, and now are ſo ſunk and loſt, that it is ſcarce to be ſeen where they ſtood, and their Names ſo little remembred, that all the Accounts of their Glory and Splendor ſeem to us but like a Dream. But what ought to move us moſt is, that thus God dealt with the *Iſraelites* his peculiar People. And *if theſe things are done in a green Tree, what ſhall be done in the dry? If God ſpared not the natural Branches*, have we any Reaſon to hope that he will ſpare us, who are but *grafted in*, if we continue in our Stubbornneſs and Diſobedience.

We have already felt what kind of Judgments we are to expect from Providence, if we continue to call them down upon our ſelves: And though we have been delivered before we could thoroughly underſtand our Danger, yet we have ſeen enough to convince us what terrible Deſolations a Civil and Inteſtine War, if it had continued, muſt have brought upon us. And even yet there is remaining every where amongſt us ſuch Animoſity and Party-Fury, that God only knows where it will

will end. We ſeem to be delivered up to ſuch an Infatuation and Deluſion, ſuch Enmity to our ſelves, and Fondneſs after our own Ruine and Miſery, as often have been obſerved to Preſage the Fall and Overthrow of States and Kingdoms. We have been ſo often delivered by Providence, and have ſo often ſpurned and grieved at our own Deliverance, and longed again for thoſe very Things which had been the Cauſes of our former Dangers and Misfortunes, and been ſtill preſerved by Providence, as it were by main Force againſt our own Wills, that we may juſtly look upon our ſelves, as being much in the ſame State and Condition with the *Jews*, at the Time that *Ezra* had theſe Apprehenſions for them, and conſequently may with Reaſon have the ſame Apprehenſions for our ſelves.

For, *Firſt*, We, like them, have been puniſhed for our *Evil Deeds*, and *Great Treſpaſs*.

Secondly, We have alſo like them been *puniſhed leſs than our Iniquities deſerve*, and have been bleſſed with a mighty *Deliverance*, and therefore,

Thirdly, We have reason to expect, that, if *after all this we should again break the Commandments* of God, and *join with the People of these Abominations*, He *would be Angry with us* till he had *consumed us, so that there should be no Remnant nor Escaping*.

First, We, like them, have been punished for our *Evil Deeds* and *Great Trespass*.

To look no further back than the Time of our Reformation from Popery, when we had the Light of the Gospel, which had lain hid for many Ages, opened to us, and seemed to be Marked out by God, as a Peculiar People, and a Favourite Nation; We then indeed purged away some of the grosser Corruptions of Popery, and many were filled with a wonderful Zeal and Fervour in Matters of Religion: But then there was a strange Mixture of False Policy, and Worldly Wisdom. They yielded too much to the Passions and corrupt Inclinations of a Vicious Monarch, in order to carry on the Main Design of Reformation, and seemed to think it

lawful to *do Evil, that good may come.* They were guilty of much unchristian Severity towards those of their Brethren, that in any Points differed from them; and seemed to forget that they themselves had broken off from a much more considerable and numerous Church, and how bitterly they had felt and complained of their Cruelty and Perſecution. But then God ſtretched a Scourge over this Nation, and ſent them a very Bloody, tho' indeed but a ſhort Perſecution; ſuch a one, as if it had laſted muſt have extinguiſhed the very Name of *Proteſtant* amongſt us; eſpecially if they had had Time to eſtabliſh that *Inquiſition*, which it is now evident from the Papers of that Age, they intended: A Yoke which had never been attempted to be laid upon any of their Fathers!

When they recovered this Blow, and were again ſeiſed in the free uſe of their Religion; inſtead of being awakened by their former Sufferings, to make a right uſe of their preſent Happineſs, they went on during Two long Reigns, and a great part of the Third, quarrelling and dividing themſelves about Trifles,

Trifles, exaſperating one anothers Spirits, neglecting in the mean while the *Great Matters of Religion*, and giving into all thoſe Trains which their cunning Enemies had laid for their Ruin and Deſtruction: Till at length God ſuffered this Nation to run it ſelf into a Cruel and Bloody Civil War; the Effects of which were not only the Confuſions and Deſolations which happened at the Time, but indeed all the Animoſities and Diviſions that have ſince diſturbed us.

Again, when we had our natural Conſtitution reſtored to us with our King, inſtead of making a right uſe of our former Misfortunes, and guarding againſt thoſe Errors which had been the Original of our Ills, an Ungoverned Severity to thoſe that differed from us, a Corruption amongſt our ſelves, a Diſſolution of Morals, a Neglect of all Ties Human or Divine broke in upon us like a Tide. We ſeemed neither to care for our Religion nor Liberty, and were often upon the Point of throwing them both up; and had certainly done it, unleſs ſome Wiſe and Honeſt Men had prevented it. Then God again

ſeemed

ſeemed to ſhake the *Rod* over us. We were viſited with a Plague, a dreadful Fire in this great City, and an unfortunate, as well as unjuſt War againſt our beſt Friends and Allies.

We had two unhappy Princes, who had been long in Exile in Foreign Countries, and had there received a fatal Bias to that Church, which has been ever plotting our Deſtruction. The one indeed carried on that Intereſt in a ſofter and more ſecret manner, tho' not leſs ſure, ſo that we ſcarce ſaw or apprehended our Danger; nay, many were drawn in to embrace his Deſigns, whilſt others lay ſupine, and were not active enough in oppoſing them. But when the other Prince came to have the Power in his Hands, we were immediately threatned with all the Fierceneſs and Cruelty which that Religion he profeſſed inſpires. He ſoon convinced us that the Intereſt of the *Church* of *Rome* was that which lay neareſt his Heart, and which he was reſolved to purſue with Vigour, let the Conſequences to himſelf be what they would. He declared, that neither the Laws of his People, nor the Oath he had taken

to observe them, should be any Obstacles to him. Neither the Blood that might be shed, nor the open Infamy he was bringing upon his *Church* by publishing to the World, that it released Men from all the most Sacred Ties and Obligations, seemed in the least to move him. It seems they had persuaded that poor Prince, that so glorious a Design as restoring the Rites of the *Apostolick See*, as they called it, would Sanctify any the most Wicked Means he took to accomplish it. We felt for a few Years whither the Cruel and Barbarous Spirit of that Religion tended, enough one would think not to have forgotten it so soon. But no sooner were we rescued from this Bondage, and reinstated in our Religious and Civil Liberties, than we began again to return to our old Follies and Ingratitude. I believe never in this Nation greater Madness and Blindness, since the Days of our Popish Ancestors has appeared, than what has been amongst us since that Deliverance. We have seemed even to repine at our Happiness, and long for our Oppressors again. As for our Religion, we make so little right use of it, that it is no wonder more are

not

not concerned for it. But that we ſhould be tired out with that Glory and Proſperity, which we have enjoyed perhaps beyond any Nation in the World, and be deſirous to give it all up, for Chains and Poverty, and Publick Miſery, is indeed ſomething amazing. We have reaſon to think, that this Folly and Ingratitude in us was that which moved our God to be angry with us, and ſuffer us to fall into ſuch Hands, as from the higheſt pitch of Human Glory brought us into the loweſt Contempt and Scorn. A Cloud ſeemed to be ſtretched over all our Succeſs and Happineſs, and threatned us with the loſs of all that which we had for ſo many Years been fighting for and defending, and made every honeſt Heart tremble, and faint away, and lift it ſelf up to God for Protection. We ſaw all the Fierceneſs and Barbarity which Popery would ſupply inflamed yet more by private Paſſion and Revenge, ready to break upon us. We ſaw thoſe who had always been the great Heroes of that Church and Cauſe reſtored to all their Power and Dignity, which had ſeemed almoſt ſunk and gone: And we had reaſon to fear that God had raiſed them again to be his

Scourges upon us, for having ſo deſpiſed his *Goodneſs*. But it has pleaſed him yet once more to deliver us, and ſet us upon this *ſure Rock*, on which now we ſtand. Theſe are the Puniſhments and Threatnings this Nation has met with ſince the Reformation from the Hand of God. As for the late unnatural Attempt of our Enemies at Home upon us, tho' if it had ſucceeded it would hav brought upon us all the Calamities that a Nation can fall under, yet it was ſo ill laid, and ſo weakly conducted, and the Effects of it of ſo ſmall an Extent, and the whole Deſign ſo ſoon broken in pieces, that it ſeems not ſo much to have been ſent by God as a Judgment upon us for our Sins, as on our Enemies for theirs; an Infatuation upon them to drive them on to that Deſtruction which they had laid out and deſigned for us.

We come now then to the Second Conſideration, That we have been *puniſhed leſs than our Iniquities deſerved*, and have been bleſſed with a mighty *Deliverance*.

I ſhall not at preſent detain you with a long recital of all the wonderful Deliverances, which this Nation has met with ever ſince the Reformation: How often we have been ſuffered to ſee Danger, and been as it were ſnatched out of the midſt of it. I might tell you how this Church was delivered by the ſpeedy Death of Queen *Mary* out of a bloody Perſecution, and which was deſigned to have been made yet more Cruel by ſetting up a Court of Inquiſition amongſt us; how the Goſpel was reſtored to us by her Glorious Succeſſor Queen *Elizabeth*; how in her Time we were protected againſt the wicked Attempts of that Church, that has been ſo often *drunk with the Blood of the Saints and Martyrs of Jeſus*, and againſt that Invincible Armada, as they boaſted, which was ſent to reduce us to our old Egyptian Bondage; how in the following Reign we were ſaved from the execrable and unparallelled Plot that was laid, as they thought, very ſurely to have deſtroyed the King, and all the Flower of our Nobility and Gentry with one blaſt: But I chuſe rather to confine my ſelf to thoſe Deliverances, which have fallen within the Memory

of many that are yet living, and have been Witneſſes to them.

One would think that after all the neglect of Religion, after all the Corruptions and Abominations which overran this Nation upon the Reſtoration, we could have had nothing to look for from the Hand of Providence, but the moſt terrible Judgments. We had indeed a Peſtilence and Fire in our great City; but we ſo ſoon recovered thoſe Strokes, that within a few Years ſcarce any Marks were to be ſeen that they had ſo much as ever happened. Our unjuſt Wars paſſed over with juſt Misfortune enough, to warn us againſt ſuch raſh Undertakings for the future. We had indeed a dreadful View of Popery and Slavery approaching to us. And had we been forced to wade through a Sea of Blood; had our Streets been filled with Ravage and Diſſolation, and all our publick Places with the Fires of Martyrs; it would ſtill have been leſs than our Iniquities deſerved, and the Deliverance which followed would have been but cheaply bought. But that we ſhould be reſcued, as we were, with ſcarce the loſs of any Blood even on our

Enemies

Enemies ſide, that our Danger ſhould be all vaniſhed as it were in a Moment, and that from ſeeing our ſelves beſet with all the Ills that could threaten a Nation, both as to our Religious and Civil Concerns, we ſhould all on a ſudden by a moſt wonderful Revolution ſee our ſelves poſſeſt with the greateſt Security of both, is what we ſhould, and the Generations to come will for ever remember. That Glorious Deliverer, of a Family that ſeemed raiſed by God to be the Bulwark of the Reformation, and Defence of the Liberties of Europe: And that amazing Revolution which was compleated by him and our worthy Patriots at Home; and moſt of all that *Finger of God* which appeared in the moſt clear Characters through it all, is what, let this Generation think what they pleaſe of it, our laſteſt Poſterity, when they ſhall reap the Benefits of it, will mention with Gratitude and Eſteem. But it has not been the only Inſtance of Providence appearing for us, that we were once reſcued by it. It has ever ſince watched over us for Good, to preſerve and carry on the work it had begun, without, nay too often againſt our own Inclinations and Deſires. There ſeemed to be a *Hand of*

God

God ever guarding that great Prince, and preſerving him from many Attempts which were laid very deep and black againſt his Life. It pleaſed God by his Arm to curb that Exhorbitant Power, which was endeavouring to force upon us again thoſe that had diſturbed our Peace, and to bring us again under the laſh of their Tyranny. And even after that Princes Death, when we were left engaged in a War with the greateſt Power in Europe; And he himſelf who had been the Soul that animated the Alliance againſt that vaſt Power was gone, when we hung down our Heads for Fear, and thought all was loſt again, it pleaſed him to raiſe up new Inſtruments of his Providence. We were for the Courſe of ſome Years bleſſed with ſuch a Torrent of Succeſs, as we ſcarce knew how to value enough, and I doubt Poſterity will ſcarce believe to have been true. We ſaw that great Power that had ſo long inſulted all the World, and that was the chief Support of our Tyrants pretended Son, humbled and laid in the Duſt, all his Deſigns and Artifices baffled, his Armies and Fleets overthrown; and we ſaw it, we but juſt ſaw it indeed, in our power to have ſecured our own and all

Europes

Europes Peace and Happineſs at leaſt for one Age. But here we ſhould draw a Veil, and conceal, if it be poſſible, even from ourſelves the ſhame of our Country. But it is too freſh in all our Memories to be forgotten, and we ſhall be too often inſulted for it by our Enemies for it not to be known wherever the Name of this Nation ſhall reach. We ſaw all our Victories, and all our Hopes caſt down with one Fatal Step. We ſaw the Deſigns of our Enemies againſt the Liberty and Happineſs which we had ſo long preſerved, thicken upon us, and on the very point of being executed, and but ſlender Hopes left us of eſcaping them. Yet we ſaw our ſelves reſcued again, we ſcarce knew how. We ſaw the Proteſtant Succeſſion take place, which was the Accompliſhment of all that our great Deliverer had done for us, and of all the Struggles and Difficulties that we had gone through, and of all the Providences that had attended us for ſo many Years: We ſaw the Prince that now Reigns over us ſettled peaceably on his Throne, and come to us from a far Country to take upon him the Dignity our Laws gave him, without any the leaſt Oppoſition, notwithſtanding all the Rancour and

Anger

Anger that ſecretly burnt in the Breaſts of the *Enemies of our Peace*, which they were then forced to conceal, but has ſince, as we have ſeen, ſo terribly broke forth. We ſaw all thoſe Inſtruments of God's Wrath, which we had moſt reaſon to apprehend, drop before us; and our Enemies at home left without ſupport fooliſhly to deſtroy themſelves by their weak Endeavours to deſtroy us. We have ſeen indeed a Rebellion raiſed, but as ſoon almoſt quaſhed, and wherever our Armies met them in Field, we ſaw them fly before us, with ſcarce any Oppoſition, ſo that without any Blood-ſhed, like what was to have been expected from ſuch a Convulſion, we ſaw all thoſe Deſigns of our reſtleſs Enemies, which had been many Years in forming, and were now ripened, almoſt at the ſame time blaſted. And we ſee our ſelves at preſent bleſſed in a Prince, who ſeems adorned with ſo many Graces and Vertues from Heaven on purpoſe to render us the Happieſt People upon Earth, if we would but conſent, or even give way to our own Happineſs, and ſuch a Flouriſhing and Numerous Family to come after him, as we have no reaſon to fear, nor our Enemies any ground to hope, will ever leave

us deſtitute of a Proteſtant Heir to ſit upon the Throne of theſe Kingdoms. But we muſt here ſtop. We dare ſcarce expreſs our Gratitude to God as fully as we would for his Wonderful Goodneſs to us, leaſt, if we ſhould ſay all that with juſtice we might, we ſhould be miſrepreſented by thoſe who are inſenſible of theſe Bleſſings as Flatterers of Men. I ſhall conclude therefore with the

3d. Conſideration, which is indeed the uſe we ought to make of the former ones, that if after theſe Judgments and Mercies we *ſhould again break the Commandments* of God, *and joyn with the People of thoſe Abominations.* We have reaſon to expect that *he would be angry with us* till he had *conſumed us, ſo that there ſhould be no Remnant, nor Eſcaping.* Can we imagine that God will permit us to go on for ever triumphing, and inſulting over all the Methods which his Providence takes to bring us to Repentance? Will he ſuffer ſuch a Reproach to lay upon his Tenderneſs and Long-ſuffering, as that it only ſerves to encourage us to be more Audacious in breaking his Laws? We have no reaſon to expect ſuch things at his Hand; nor can conceive any End

he could propoſe to himſelf in dealing ſo with us. If we believe he at all regards his own Honour, and the honour of his Laws, we muſt believe that he will not ſuffer them to be always deſpiſed by us, though he bear long with us; eſpecially when that very Goodneſs and Long-ſuffering of his is perverted, and made the occaſion of our continuing in our Hardneſs and Impenitency.

As for our Caſe, it is ſuch, that if we continue in our Corruptions and Diſſolution of Morals, in our Contempt of true Religion, and of every thing that ought to be moſt Sacred and Dear to us, our Ruin and Miſery muſt in the common Courſe of Human Affairs unavoidably overtake us. And particularly if we ever venture to truſt or joyn again with the People of thoſe Abominations, with thoſe of that abominable Superſtition and Idolatry, which the Church of *Rome* calls her Religion, (an Abomination far greater and more Cruel and Impious than any of thoſe that the *Canaanites* were ever guilty of.) we may aſſure our ſelves of all the Calamities they can heap upon us. We know, or at leaſt may know by what

we

we felt of it, the Spirit with which that Religion is animated. We know the Zeal they all have for extirpating Root and Branch that which they are pleaſed to call Hereſy; but ſuch a Hereſy as Chriſtianity it ſelf was once called, after which St. *Paul* gloried *that he ſerved the God of his Fathers*. We know that no Oaths, no Ties or Obligations will, or according to their profeſſed Doctrine ought to withſtand this Zeal. We have ſeen and heard enough of their Cruelty, to be ſatisfied of what Methods they would take to bring us back to their Church; and of their worldly Wiſdom and Policy to be well aſſured, that they will never ſuffer us a ſecond time to make our Eſcape, or rid our ſelves again of their Tyranny. We can have no other Proſpect from them but Maſſacres and Inquiſitions, their ſtrongeſt Arguments with Hereticks. We muſt be likewiſe deprived of our Civil Liberties, for fear that they ſhould tempt us to be too uneaſy under Slavery and Tyranny in religious Matters. Thus in the Nature of Things, in the ordinary Courſe of Providence, without any extraordinary Interpoſition, we ſhould fall into all the dread-

ful Calamities that ever any Nation or People felt. And how much more ſhould we have to apprehend, if beſides all this we ſhould have to do with an incenſed and provoked God, who had marked us out for Deſtruction; who ſeeing us giddily bent upon ſuch Corruptions of his Religion, as he once ſnatched us from, and infatuated beyond Recovery, would give us up to be the ſport of our revengeful and bloody Perſecutors. And then when we ſhould be in their Hands, all that former Happineſs and Liberty, which we were inſenſible of while we poſſeſt, would render the weight of our Bondage and Miſery more inſupportable. And, which is worſt of all, we ſhould be deprived of all Hope, which is ſtill ſome Relief in Affliction: For we could never expect, that after ſo many Warnings given us in vain, and ſo many and great Deliverances contemned and rejected by us, God would ever again ariſe to our Reſcue; but would leave us to groan under the Conſequences of our own Folly and Ingratitude, and to ſerve for a laſting Example and Admonition to all other Proteſtant Nations, to beware of the like Contempt of his

Good-

Goodneſs and Mercy, and Neglect and Corruption of his Religion.

Let us then conſider our ſelves betimes, while it is called to Day, leaſt we ſhould be found to repent when it will be too late. Let us ſet our ſelves in good earneſt to ſhake off that Corruption of Morals, and that careleſsneſs and neglect of true Religion, which if we perſiſt in, muſt ſome time or other draw down Ruin and Vengeance upon us. And if any have been ſo weak, and ſo far led away by a Spirit of Party, as to wiſh for a Popiſh Prince upon the Throne, or to be but indifferent in a Matter of ſuch concern to our Religion and common Happineſs, much more if they have done any thing towards promoting that Cauſe; let them reflect but what they are doing, and if they have any Regard to their Religion, any Tenderneſs for their Country left, they will ſtop, and not perſiſt any longer in Meaſures which muſt involve it in ſo much Miſery and Calamity. Nay, if any have been but Indifferent hitherto, they cannot, if they will think of the Conſequences of ſuch a Fatal Change, but

be

be rouſed into the greateſt Zeal and Fervour for our Common Intereſt; which they would indeed find to be their own, if they would but calmly conſider it. I would hope there are none like theſe amongſt us; but I cannot but fear. Popery ſeems with ſome to have loſt its ugly Shape; perhaps becauſe they have forgotten how it looked, and are miſled by thoſe who are willing to have them deceived, tho' they ought to be otherwiſe minded towards them. But, I am perſwaded many of thoſe, who ſuffer themſelves to be blinded with Falſehoods and groundleſs Stories, will open their Eyes, now that they have ſeen ſo many of that Cruel and Bloody Religion of the Church of *Rome*, who they muſt think, have always been Enemies of our Church, joyning with Proteſtants, and urging them on to ſuch Fatal Deſigns, which 'tis Madneſs to imagine the Papiſts would be at ſuch Pains about, only for the Sake of Defending our Church and Religion, for they too well know, tho' they would perſwade us otherwiſe, it is in no real Danger but from themſelves.

Let

Let us then lay aſide all our Quarrels and Diviſions about ſmaller Matters, and no longer ſuffer our ſelves to be made Tools of by our Enemies to deſtroy our ſelves; but let us unite our Hearts and Hands to Defend and Secure our Religion, Laws and Liberties, and every thing that ought to be dear to us as Men and Chriſtians, againſt thoſe who are inceſſantly working to ſubvert and deſtroy them all.

And let us with one Conſent lift up our Hearts and Hands to God our Deliverer, and offer up to Him hearty Thanks for all theſe His Mercies and Bleſſings, for preſerving our Religion and Liberty, for ſetling our King on the Throne of this Realm, and giving him ſuch a Family, as offers to us a large Proſpect of *Nurſing Fathers* to our Church and Nation, and in which is placed, under God, our whole Security for the continuing of our preſent Happineſs: And let us ſincerely and earneſtly Pray that God would Bleſs and Preſerve that Royal Perſon, and all the Branches of that Family, on which alone, in all Human

man Appearance, our own Preservation depends: Which God of his Great Mercy grant, for the Sake of *Jesus Christ* His Only Son, our Lord and Saviour. *Amen.*